

Truth defended, and cleared from Mistakes
and Misrepresentations :

IN A
DIALOGUE

BETWEEN
One Misinformed, and an Advocate
for the TRUTH,

In respect of the
Work of the SPIRIT in Faith, Holiness,
the New Birth, &c.

BEING AN
ANSWER

TO THE
POSTSCRIPT of a LETTER

Lately Published :

To which is added,

A SECOND DIALOGUE, between
a Preacher of *Inherent Righteousness*,
and a Preacher of *God's Righteousness*.

By WILLIAM CUDWORTH.

Ezek. ii. 4. *For they are impudent children, and stiff hearted: I do send thee unto them, and thou shalt say unto them, Thus saith the Lord God.*

Vet. 5. *And whether they will hear, or whether they will forbear, (for they are a rebellious house) yet shall know that there hath been a prophet among them.*

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DIALOGUE

To the Author of the POSTSCRIPT, &c.



I Believe our Saviour (who has a tender regard of his truth and the witnesses thereof) has brought it about, that you should publish what you have, that thereby an opportunity might be given of clearing up the truth from the gross misrepresentations it has laboured under thro' the diligence of those who have a zeal, but not according to knowledge; and therefore speak evil of things they know not. I take it we are the persons pointed at in the first page of your Postscript, and therefore have undertaken to answer it. I have wrote in the manner of a Dialogue, because I apprehended it to be more familiar, plain, and easy to be understood; having no view of keeping up a spirit of contention, but hope that by this, and other means as the Lord shall see best, error will be daily detected, and the truth as it is in Jesus advanced, to the exaltation of his name, and the establishment of souls, which is the constant aim and prayer of

Yours, in Christ Jesus,

W. CUDWORTH.

A

DIALOGUE, &c.

*A.D. **H**OW do you do, I have not seen you a great while, where do you go to hear now?

† W. C. I go to the F——C——.

A. D. What! do you go there? I thought you had a better experience than to take up with such sort of doctrine.

W. C. What fault can you find with the doctrine?

A. D. Fault! why they deny the work of the spirit of God?

W. C. That's bad indeed if it was true; but have you ever heard them?

A. D. No, nor never intend it; it is very dangerous.

W. C. Is it the work of the spirit of God that teaches you to go by hearsay, and not hear and judge for your self? how do you know but in this you may be found to fight against God?

A. D. I have heard *§ that they assert, that a person may have faith without sight, inward feelings, and spiritual sense, p. 6. which I am persuaded is very wrong.*

W. C. What do you mean by sight?

A. D. *A proper evidence to beget faith, p. 6. an internal revelation of his (Christ's) glory by the Holy Ghost through the word of the gospel, p. 6.*

W. C. Then I assure you you have been imposed on, in what you have heard concerning them: they are of your mind as to this point. But pray what do you mean by inward feelings?

* A. D. One misinform'd.

W. C. An advocate for the truth.

§ The words printed in Italicks are the words of the Postscript; P. signifies the page.

A. D. I mean a believer feeling the acts of his own mind, feeling the love and power of Christ upon his soul, p. 6.

W. C. We do not at all conceive of a believer, that is not conscious of the acts of his own mind therein; nor of the love of God being shed abroad in his heart by the Holy Ghost which is given unto him; and pray what do you mean by spiritual sense?

A. D. I mean a sense or experience of his faith working by love, unto holiness of heart and life, p. 6.

W. C. I assure you then, again, you have been entirely imposed on, with respect to the description you have had of these people; for you could not have expressed their sentiments in this point more fully than you have done; though you might (as they do) have expressed yourself more in the language of the Holy Ghost as the more safe and useful way. — We are so much of your mind, that a person cannot have faith without sight, inward feeling, and spiritual sense, as you have now explained it; that if we are in extreams, we are so on the other side of the question, by maintaining that no one can have faith in Christ, justifying faith, and not know it, and not know their sins forgiven, and not know Christ died for them; and to this purpose wrote a book in vindication of the doctrine of assurance of faith.

A. D. And are you sure this is not an extream?

W. C. We are persuaded it is not; for it is said, they shall all know me from the least to the greatest, Jer. xxxi. 34. and again, where the spirit of the Lord is, there is liberty, 2 Cor. iii. 17. and the certain effects of this faith is described in scripture, to be peace with God through our Lord Jesus Christ, Rom. v. 1. To have an heart sprinkled from an evil conscience by the blood of Jesus, Heb. x. 22. Now no one can have knowledge, liberty, and peace with God, in the room of ignorance, bondage, and fear of God's anger, and not be sensible of it. — No one can be delivered of the burden of their sins, the guilt of them upon their conscience, and not be sensible of it; and no one can possess this deliverance, that

is

is ignorant that Christ hath loved them, and given himself for them.

A. D. But are there not many souls that are awakened, sincere, and in the account of many converted, who have not confidence to say assuredly that Christ is given to them, or that they may venture to believe he is their Saviour.

W. C. It is true there is in the world some going on in their iniquities, without any visible sense of their danger; others awakened out of this state, and seeking deliverance; others gone to rest again after such awakenings, upon the pillow of their own righteousness; and others gone back again to their vicious practices: now all these, and many more different states of men, are in the hands of God, and he bringeth about his own blessed purposes, and the good of the whole thereby; but not one of these states, more than the other, can denominate them to be children of God: but among all these, to them that receive him, to them gives he power to become the sons of God, even to them that believe on his name, *John* i. 12. neither is one state more than the other to be looked upon so much as a preparation or fitness to receive Christ: but if any one was to bring the examples of the jailor, and the three thousand that were pricked to the heart, *Acts* ii. 37. to prove that we must first have terrors, there are the instances of the Eunuch, *Lydia*, *Zacheus*, and *Matthew*, to contradict it: if they bring *Paul*, &c. to prove that we must be righteous men under the law first, there is the instance of *Mary Magdalen*, the thief on the cross, and others, to contradict it; and all these various examples, we find, center in this great truth, that *whosoever believeth on him* shall have everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him, *John* iii. 36.

A. D. But may not there be doubting where there is this faith?

W. C. There may be foolish, sinful distrust and doubting in other things, and in other respects where there is this faith; but to receive Christ, and doubt of him, is im-

possible; to believe that God has given to us eternal life in his Son, and to doubt of it, is impossible; in short, to doubt of what we believe, in any case, is impossible; and to believe in Christ, and not have the effects of that faith, is also as impossible.

A. D. But if you maintain the assurance of faith, and the certainty of its effects, why have you spoke so much against feelings?

W. C. We speak not against them, as denying the being of them (as you may see by our Hymn book, p. 44.) but against an abuse of them; for

Some not awake,

Their Saviours make

Of all their frames,

And call by some new name

Their filthy righteousness:

— Nor live by faith, but sense,

From whence

Come all their fears,

Their doubts and cares,

When nought they feel,

In bondage sore they dwell.

Cennick's Hymns, part 3. p. 114, 115.

Neither do we mean, when we speak thus, what you have explained yourself to mean by feelings, &c. but we are against making such an account of those warm dispositions, or particular frames we may be in at certain times, as many do, knowing it to have very bad consequences.

A. D. What then do you reckon to be making a wrong account of them?

W. C. To count any such thing our new birth, or the sealing of the spirit, or a test that we are born of the spirit, or to look upon them as any thing supernatural, because the people of the world (*i. e.* the people that know not Jesus Christ) are subject to as great degrees, and as sudden motions of joy or sorrow, as the people of God.

A. D. And what do you reckon the bad consequences of making such an account of them to be?

W. C.

W. C. The casting a contempt on God's word, by which the spirit regenerates and seals us, putting their frames in the place of his word; and counting the word itself no sufficient foundation for venturing on Christ as our salvation.

It also gives room to every wild imagination to be counted the impulse of his spirit (especially if it bears a good appearance) and to be followed rather than what God witnesses to us in his word, and thus gives a sanction to all manner of delusion and imposture.

It is the foundation of much unnecessary disquietude and sinful thoughts of God, upon the frames being over (as it is impossible in our present constitution, they should be of long continuance) causing us to conclude he is angry with us, or out of a point of sovereignty, has withdrawn himself from us, &c.

It causes those that make such an account of them to employ that attention that should be given to the Lord Jesus Christ, to live by faith on him continually, and to his glory in seeking after these sort of feelings or frames, and so placing religion in that which it doth not at all consist in, to the perplexing ourselves, and being unprofitable to others.

A. D. What do you understand then by what Paul says to the *Eph.* i. 13, 14. In whom after ye believed ye were sealed with the holy spirit of promise?

W. C. Not one of these frames, neither does the scripture any where countenance such a sense of the words; but I understand, that the *Ephesians* were sealed from the same time that they believed; for the original words are in the same tense, and should be rendred so. When a man believes in Jesus Christ, he is sealed with the spirit of the living God to the day of redemption; and though at such a time, or any time after, he may be wrapped up as it were in the third heavens, yet that frame is not his sealing; and it would have the bad consequences already mention'd to account it so. But his sealing is God shining in his heart to give him the light of the knowledge of the glory of God in the face of Jesus Christ, *2 Cor.* iv. 6. and he is thus distinguish'd from the rest of the world,

and chosen to salvation through sanctification of the spirit and belief of the truth, *2 Theff. ii. 13.* This then is the mark or seal we are to be known by, that with *Paul* we walk by faith and not by sight, *2 Cor. v. 7.* even that faith which is the evidence of things not seen, *Heb. xi. 1.* and as the children of *Abraham* walk in his steps, not considering the deadness of our bodies, but God's promise.

*No props pure faith can ever want;
'Tis built upon God's word.* Hymn-Book, p. 17.

A. D. That's very true, God's promise of life in *Christ* made in his blessed book, and once apply'd to the heart of a perishing sinner (unto a full persuasion of its interest in *Jesus*) is the prime and abiding evidence of that soul's interest in *Christ* and his salvation, p. 5.

W. C. God's promise of life in *Christ*, made in his blessed book, is as well his evidence before it is apply'd as after; and our spirit receives the evidence or witness of his spirit, when we believe upon his testimony without other evidence; and if we believe not we reject his evidence, and make him a liar, not believing the record he hath given of his son.

A. D. 'Tis true, the promise as it stands in God's book, was made by a God THAT CANNOT LIE, p. 4.

W. C. Then there can be no danger in believing it; but how do you understand the promise to be apply'd unto a full persuasion of interest?

A. D. Through the word of promise, p. 2.

W. C. Very well; then the application itself is in believing; But do you mean that this Soul that hears the voice of God speaking in the promise, and therefore believes it, believes its interest in *Jesus* on the account of any experience it has formerly had?

A. D. No, it first believes as a perishing sinner on *Christ* the mighty Saviour, p. 2.

God holds forth his SON, as his SALVATION TO THE ENDS OF THE EARTH; and commands sinners, the very chief, to LOOK UNTO *JESUS*, for their own salvation; and hath promised that thus BELIEVING, they shall not PERISH but have EVERLASTING LIFE, p. 42.

W. C. This then is what I mean by believing without sight, for a soul to believe as a perishing sinner on Christ the mighty Saviour, unto a full persuasion of interest through the word of promise.

A. D. What you say I allow of as very right; and when the Lord has once manifested himself unto any man, as he doth not unto the world, it is the duty of that man and the excellency of his faith, for ever after to believe his interest in christ, p. 4.

W. C. Why his duty for ever after?

A. D. Because he has a right to the promise of life in Christ, as formerly apply'd, p. 4.

W. C. And upon what right to the promise of life, did the soul believe in the former application?

A. D. As a perishing sinner on Christ the mighty Saviour, unto a full persuasion of interest through the word of promise, p. 2.

W. C. If you allow the word of promise to be so free to perishing sinners, that they may believe to a full persuasion of interest; I don't see then that there is any need to have recourse to a former experience to give us a right to believe our interest, when we have already an interest as sinners by virtue of the free promise of God, who cannot lie; neither is this living a life of faith upon the Son of God, but a life of sense upon a past experience, and a denial of our interest by virtue of the free promise. I agree with you, that it is a soul's duty, having once believ'd, for ever after to believe its interest in Christ, or to live by faith; but not because it has believed before, but because God's promise is always the same, and is as much a foundation for our faith at one time as at another; and to believe now, because we have believ'd formerly, or had such an experience or such a frame, is to reject God's word and chuse another foundation.

A. D. And don't you think that faith (or the promise of God, as once apply'd) ought to be sought for as the prime evidence, and the effects as a subordinate evidence of our interest in christ? p. 5.

W. C. A soul that believes God's testimony or record, finds that alone sufficient evidence, even unto a full assurance;

surance ; therefore he that believeth is said to have the witness in himself, and faith is said to be the evidence of things not seen ; but to seek for faith, and the effects of it, or any thing else, to assure me of the truth of that which God testifies to me as a perishing sinner, without any other evidence, is to reject God's testimony and make him a liar.

A. D. What sort of evidence will you allow faith and its effects to be ?

W. C. As evidences to them that can't take up with God's testimony.

A. D. How do you mean ?

W. C. Why I look upon God's testimony, faith and its effects, as three witnesses in the case, God's testimony the first evidence is so sufficient and satisfactory to him that believes it, that the matter is determin'd here without further enquiry ; but if any one questions whether God's bare testimony is sufficient to be credited to the decision of the matter, he that believes, and is satisfied with God's testimony, has got faith and its effects ready to produce to stop further controversy. Thus, if any one questions whether I have a right to the promise of life as a sinner, I can assert my right as a believer : If they still question my right as barely a believer, I can assert my right as having also the effects of faith ; though I myself am satisfied with God's testimony.

A. D. And what then do you account a life of faith upon the son of God ?

W. C. To be continually believing on the son of God upon the credit of God's testimony alone, without other evidence ; and though we cannot but be conscious of our believing, and of the effects of this believing upon our minds ; yet still to put our whole confidence in God's * bare testimony as at the beginning, and thus as *we received Christ Jesus the Lord, so to walk in him*, Col. ii. 6. as you yourself advised one once in these words ; *If then, dear Sir, you would apply Christ, and the joys of his salvation aright, come to the Saviour daily,*

* See Luther's Divine Discourses, p. 22.

come upon the gospel call, which is to whosoever will; and being come, take the water of life, receive Christ and all his grace, freely, as exhibited to your faith by the word and spirit of God; without staying for a sight of your own goodness, before you believe the grace of the gospel is for you, p. 142. of the book of letters.

A. D. Well, I find I must own this; but do not you advance, that we are to believe in Christ as our holiness, and not to look for holiness in ourselves, p. 16.

W. C. Certainly he is made of God unto us sanctification, as he is justification, 1 Cor. i. 30. and we are sanctified by faith which is in him, Acts xxvi. 18. as well as we are said to be justified by faith in him.

A. D. But you advance imputed holiness to the denial of imparted holiness, of representative holiness in Christ, to the denial of personal holiness in us.

W. C. What do you mean by holiness?

A. D. Conformity to the law, p. 28.

W. C. Then I know of no other conformity to the law * imparted than that which is imputed. But what do you intend by representative holiness in Christ.

A. D. I intend, that what he is in himself, and hath done for them, they are reckon'd to be, and to have done in him; his purity and righteousness being imputed unto them: So that they are holy, perfectly so, as they stand before God in him, p. 24.

W. C. Very well, I am glad to hear you witness so good a confession.

A. D. But you advance this to the denial of holiness imparted from him to make us holy in ourselves, both in heart and life, p. 17.

W. C. As I said before, I know of no other holiness or conformity to the law imparted to us, to make us holy in heart and life, than that which is imputed; neither do we advance Christ's imputed holiness to the denial of holiness either in our heart or life; but we deny that we are made holy in heart and life by any

* See Reasons against wrong Use of Marks and Evidence, p. 14, &c.

other holiness than Christ's imputed holiness, received and put on by faith; or to speak more plain, we mean that sinners, dead in trespasses and sins, need no other strength or power to make them holy in heart and life, than a firm confidence, that what Christ is in himself, and hath done for them, they are reckon'd to be and to have done in him, his purity and righteousness being imputed to them. This we understand to be the way the spirit strengthens us in the inner man to every good word and work. Thus it is written, I will strengthen thee with the right hand of my righteousness, *Isa. xli. 10.* And thus through the blood of the everlasting covenant the Lord makes us perfect in every good work to do his will, working in us that which is well pleasing in his sight, *Heb. xiii. 20, 21.* And all other reputed holiness of heart and life which springs not from the aforesaid consideration, we count but the holiness of the natural man.

A. D. I confess, that holiness which hath no higher spring than the dim light of natural conscience, and is under no higher influence than the law as a covenant of works, is but holiness in shew, not in reality, p. 12.

W. C. And it appears plain to me, that however it may be cover'd over with fine names and fair pretences, that can be no other sort of holiness which springs not from the aforesaid consideration.

A. D. I suppose then you mean thus; when you advance that if any person looks for holiness in himself, he thereby rejects Christ as his holiness—and that he certainly depends upon it, p. 8.

W. C. Very true, for it is said, In the Lord have I righteousness and strength, *I. xlv. 24.* He therefore that seeks any other righteousness to appear in before God holy and unblameable, than the righteousness of Christ, or any other strength to every good word and work than this righteousness affords, doth certainly reject Christ, and seeks a vain thing.

The apostle says in me (that is in my flesh) there dwelleth no good thing; that we have the victory over sin that dwelleth in us only through our Lord Jesus Christ,

Christ, who dwelleth in our hearts by faith, *Eph. iii. 17.* and he himself is called our life, *Col. iii. 4.* and he that eateth (or believeth in) him shall live by him, *John vi. 57.* and that not only as he is our righteousness and justification, but also as he is the strength of our spirits to live a life of holiness in the world: So that whosoever believeth on him as their whole salvation, need not seek for holiness of heart; for they have got it unto all holiness of life, and no one need seek for any thing to make them holy in heart and life, more than to believe in Jesus Christ; if we believe on him we are like Sampson with his locks; if we believe not we are like Sampson without his locks, i. e. like another man.

A. D. I have always understood, that though our title to glory stands in the compleat obedience of Jesus Christ; but that our personal meetness for glory stood in the graces of the holy spirit wrought in us, in the sanctification of our nature, and our inherent holiness communicated to us from Christ's fulness. And so, tho' we earnestly seek for holiness in ourselves, as our meetness for glory, we do not at all depend upon it for acceptance with God, p. 9.

W. G. You pervert the gospel of Christ by this distinction, separating what God has joined together. The righteousness of God received and put on by faith, is not only our title to glory, but also our meetness, making us holy in heart and life, as has been shewn before; and to seek another holiness as my meetness for heaven, is certainly to put that dependance upon it, which belongs to Christ. — My love to God, or my holiness, wants a continual cause to produce it, or else it would decay and wear out, that which continually produces my love to God, is a discovery of his love to me, and of my perfection in him, or Christ dwelling in my heart by faith. That therefore is to be looked upon as our meetness which day by day makes us holy in heart and life, and not our love which thro' sin still dwelling in us (tho' not from a deficiency in the cause) is subject to continual decay.

A. D. Did not Paul earnestly pursue after inherent holiness, when he says, *Phil. iii. 10.* That I may know him,

him, and the power of his resurrection, and the fellowship of his sufferings, &c. p. 10.

W. C. I should never have thought that Paul was here seeking after inherent holiness,

A. D. What does the apostle mean by saying, v. 12. *Not as tho' I had already attain'd, either were already perfect*, p. 10.

W. C. The perfection the apostle speaks of in that place, is the resurrection of the dead, v. 10. the salvation ready to be revealed in the last time, 1 Pet. i. 5. in opposition to some who said, the resurrection was past already, 2 Tim. ii. 18. 1 Cor. xv. 12. and the apostle sought it by holding fast the faith as before described by him, walking in what he had already attain'd, v. 16. and exhorts as many as be perfect, to be thus minded with him, and promises them the changing of their vile body at Christ's second coming, in v. 21. — That all believers (when in their right mind, p. 10.) seek to live to the glory of God, and serve him in holiness and righteousness without fear, all the days of their lives, Luke i. 74. 75. and bear the image of Christ, (whom they have put on by faith) in life and conversation amongst men is granted; but that it is right to seek this as their meetness for glory, I must deny, while I hear Paul giving thanks to the father which *hath* made us meet to be partaker of the inheritance of the saints in light, Col. i. 12. Paul gives thanks that he and the Colossians were already made meet, which cannot stand with seeking after something to make them meet.

A. D. And do you reckon that the Holy Ghost's revealing Christ, is all that is intended by the sanctification of the spirit, p. 11.

W. C. We hold that the spirit of Christ sanctifies us no other way than by revealing Christ.

A. D. But I understand by the sanctification of the spirit, a being made holy in the heart, by the spirit unto holiness of life, p. 11.

W. C. Suppose you do, how doth the spirit make us holy in heart, unto holiness of life, but by revealing Christ

Christ unto us, that we may live by faith in him, as has been before described.

A. D. I allow that *the life (of holiness) which Paul lived in the flesh, he lived by the faith of the Son of God (of that life of righteousness which he had in him) who loved him, and gave himself for him, Gal. ii. 23. p. 12.*

W. C. That's enough then for us, we need no better principle.

A. D. But do you not hold with the *new birth*.

W. C. Yes, but perhaps not with your description of it. What do you understand by the *new birth*?

A. D. *A new nature, a spiritual principle produced in the man, by Christ, which shall be maintained and increased from him, until it arrives at a full conformity to him, p. 25. It is not the soul of the man, p. 20. nor the body, p. 21. nor the Spirit of God, p. 28. but something distinct from the soul, p. 20.*

W. C. How is it distinct?

A. D. *As an accident in its subject, as a habit or quality in the mind, or as an image, the seat of which is in the soul, p. 21.*

W. C. An image indeed, hammer'd out by vain philosophy! to the confounding and perverting peoples minds from the simplicity which is in Christ; but tell me plainer, if you can, What you mean by this Spirit, which is neither the soul of man, nor the body, nor the Spirit of God, but is an image, the seat of which is as in the soul.

A. D. *This spiritual mind is a renewed nature, a begun holiness of nature. This holiness is love to God, and this love to God, consists in conformity to his Law, p. 29.*

W. C. So, then I find, upon a close examination, This image proves to be no more than your own conformity to the law. This is surely going about to establish your own righteousness or holiness.

A. D. No, it is not my own holiness, *but the holiness of Christ in me, p. 12.*

W. C. That is Christ's holiness, which is performed by Christ personally; and that is your own holiness, that is performed by you personally.

A. D. Is it not *holiness communicated from Christ?* p. 12.

W. C.

W. C. It is true, as has been observed, Christ strengthens us by his Spirit, revealing his righteousness to personal conformity to his mind and will; but this conformity or holiness of heart and life, is not therefore called Christ's holiness.

A. D. Doth not the apostle call it Christ's holiness, when he saith, *Christ liveth in me*, Gal. ii. 20. p. 12.

W. C. * No, saying Christ liveth in me (by faith) is very different from saying, my holiness, or what I do thro' faith, is Christ's holiness.

A. D. Since you reject my description of the new birth, pray let me know what you understand by it.

W. C. I understand that it is the man himself that is born again, John iii. 3. and not something in the man.

A. D. But a man he is said to be before his new-birth, p. 20.

W. C. Therefore he is said to be born again. If it was some new thing produced in the man, and not the man himself; that thing could not be said to be born again, neither could the man be said to be born again.

A. D. Is it the body or spirit that is born again?

W. C. That which is born of the flesh is flesh, and that which is born of the spirit is spirit, v. 6.

A. D. What spirit?

W. C. The spirit of the man is born of the spirit of God.

A. D. How?

W. C. He is begotten of the word of truth, James i. 18. Born again of the incorruptible seed of the word of God, which is by the gospel preached unto you, 1 Pet. i. 23, 25.

A. D. When is this?

W. C. When God, who commanded light to shine out of darkness, shines in his heart, to give him the light of the knowledge of the Glory of God, in the face of Jesus Christ, 2 Cor. iv. 6.

When a man believes as it is written, *Ye are all the children of God, by faith in Jesus Christ*, Gal. iii. 26. He that believeth that Jesus is the Christ, is born of God,

* See Reasons against a wrong making Use of Marks and Evidences,

1 *John* v. 1. as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, *John* i. 12, 13.

A. D. And what is the effect of this?

W. C. The mind and conscience that was before defiled and impure, is now renewed day by day, in the knowledge of the truth, after the image of him that created him, 2 *Cor.* iv. 16. *Col.* iii. 10. Beholding with open face, as in a glass, the glory of the Lord, it is changed into the same image, from glory to glory, even as by the Spirit of the Lord, 2 *Cor.* iii. 18. So living by faith on the Son of God, *Gal.* ii. 20. being kept by the power of God, thro' faith unto salvation, 1 *Pet.* i. 5. That it may serve in a daily newness of spirit, unto all newness of conversation.

A. D. I have heard it has been said by some of your people, *That they have been imposed upon, in being taught to look for holiness of heart, a change of nature: Or for their being made new creatures,* p. 18. *and that the effect of it is bringing souls into bondage,* p. 18.

W. C. If you mean what I have before described, we count it no imposition, but the truth of God; but to tell people to look for it, is very wrong.

A. D. Why so?

W. C. Because faith (whereby Christ dwells in our hearts, as our righteousness, and also as our strength, to all holiness of heart and life) comes by hearing, and hearing by the word of God, *Rom.* x. 17.

A. D. But what hurt can telling the people to look for a new nature do?

W. C. It is setting the people to look for something besides Christ, so putting a stumbling block in the way of their believing on him, by which alone we are renewed day by day, in the spirit of our minds.

A. D. I confess, that it is by beholding the glory of God, in the face of Jesus Christ, that our souls are changed into the same image, p. 17.

W. C.

W. C. Very well, then it is not by any new thing put in us, or born in us, nor attain'd by looking after, but by believing in Christ; and to teach souls any otherwise is bringing them into bondage. I can bring some of your own words, in your letters, p. 142. much to the purpose, where you say, "As the salvation of God in Christ, is for sinners; and in all its parts, is of one pure piece, of free, infinite, sovereign grace: So the more we believe in as such, the more we receive the strong consolation which a God that cannot lie hath given us, even to every poor sinner that flees to Christ for refuge; the more shall we increase in holiness, i. e. in the love of God, &c."

A. D. Was not the doctrine of the new birth, &c. one of the great doctrines preach'd by the reverend Mr. Whitefield? p. 18.

W. C. The doctrine of the new birth, as before described, is the doctrine of our Lord; but as to your bringing Mr. Whitefield's name up in the matter, it is not much to the purpose; Mr. Whitefield is but a Man, and his preaching or not preaching a thing does not make it to be true or false. Mr. Whitefield is to be received no further than he brings the word of the Lord; 'tis the Lord alone is to be credited, not Mr. Whitefield: and I am perswaded, was he here, he would allow this to be right, and no disparagement at all to him.

A. D. But was not the doctrine of the new birth, as absolutely necessary to be experienced by every Man, in order to his spiritual and eternal happiness; in the present and everlasting enjoyment of God. A Doctrine that was own'd and bless'd of God, p. 18.

W. C. It was, but it was not Mr. Whitefield's telling them to look for it that was best.

A. D. What then?

W. C. His preaching Jesus Christ to them, and telling them to look to him for salvation; to believe on him just as they were, tho' they were murderers of fathers, murderers of mothers; tho' they were drunkards, whoremongers, and adulterers; tho' they had the sins of all the men in the world upon them; assuring them, that

that if they came to *Jesus* he would in no wise cast them out, but they would be assuredly saved.

A. D. I know he did preach on that wise.

W. C. Yes, and souls by thus believing on *Jesus Christ*, were brought into the Experience of that new birth, they might otherwise have sought for long enough in vain. Had Mr. *Whitefield* bid them looked for a holy principle in them, a spirit that was not the Spirit of God, nor their spirit, an image set up in their souls, his preaching would have had no other use, than to have pleased self-righteous Pharisees, that wanted to have their own conformity to the law dressed up in a handsome manner, that they might not be under the discreditable character of seeking salvation by works.

A. D. But did I not tell you before, that I consider this new spirit *no otherwise distinct, than as an accident in its subject, &c. and mean no more than love to God?* p. 21, 29.

W. C. If you do not, why do you set it forth rather as a subject of accidents, describing it as a spirit which is born of the Spirit, and is not the spirit of the man? Would any one that had not a mind to impose their own notions upon people instead of God's truth, assert such a thing, and afterwards say they mean only the love of God? If you only mean the love of God, can't you say with *John*, *We love him, because he first loved us*, 1 John iv. 19. and then any Christian may understand you.

A. D. I think I can bring some Scripture for what I have asserted.

W. C. Pray do then.

A. D. You have already answered me, as to *John* iii. 3. 5. But what do you think of 1 Cor. xv. 49. *As we have born the image of the earthy, we shall also bear the image of the heavenly*, p. 23. And, *Rom.* viii. 29. *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.*

W. C. These scriptures proves that we are to bear the image of Christ, or be made like him, as *John* says, but not

not that that image is another spirit distinct from our souls?

A. D. But is it not said, *Ezek. xxxvi. 26.* A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh? p. 28.

W. C. And what do you understand by this new heart and new spirit?

A. D. The renovation of the soul, p. 28.

W. C. That's right, if you mean being renewed in knowledge after the image of him that created him, *Col. iii. 10.* This new heart being called in another place, a heart to know him, *Jer. xxiv. 47.* and by *John* it is called an understanding, whereby we know him that is true, and are in him that is true, *John v. 20.*

A. D. Again, in *Jer. xxxi. 32.* God saith — I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people, p. 28.

W. C. And is not love the fulfilling of the law?

A. D. Yes.

W. C. Very well; then when the love of God is manifested, or shed abroad in our hearts by the Holy Ghost, which is given to us, we love him because he first loved us, and love our brother also; and so God's promise is performed, without putting another spirit into us distinct from our souls.

A. D. But we are exhorted, *Eph. iv. 24.* To put on the new man, p. 30.

W. C. That is not to put on an image that is put into our souls, but it is to put on the Lord Jesus Christ himself, and act from this principle, as those that are alive from the dead, *Rom. vi. 13.*

A. D. But you count your selves to be only new creatures in Christ by representative union, whereas the scripture mean influential union, p. 32.

W. C. We count that what Christ did as representing us, is made over to us by way of gift, in the word of the gospel; and we by faith receive it, and put it on as God's gift to us; and so now do not look upon what
Christ

Christ did and suffered for us, merely as a representative thing for us, but as a righteousness which we have also received at God's hand; and which having received, in *unto and upon us*, in such a powerful manner, that we, of ungodly sinners, are made *really righteous* therein, by this righteousness alone, *without works*: yea, so exceeding righteous are we, that we are the very righteousness of God therein, and are presented in the body of his flesh, thro' death, holy and unblameable, and unproveable in his sight; and living in the joyful knowledge of this blessed truth, we are renewed thereby, in the spirit of our minds, day by day, unto all newness of conversation: thus we are exhorted to put on the new man, which is created in righteousness and true holiness, which is renewed in knowledge, after the image of him that created him, 2 Cor. v. 21. Col. i. 22. Eph. iv. 24. Col. iii. 10.

A. D. Then you maintain, that the knowledge of Christ by faith (or Christ dwelling in our hearts by faith) doth influence us sufficiently to all holiness of conversation, without any other principle.

W. C. Yes; and you your self have allowed the same, if you know what you have said, p. 15. and thus you see we maintain Christ to be a quickning spirit, or head of influence (as you call it) to us; but with this difference you see, that you hold that you are influenced by him by a philosophical *something* he puts into you *distinct* from himself, and distinct from your souls; and we hold that we are influenced by Christ himself, dwelling in our hearts by faith, by his Spirit's becoming in us a spirit of wisdom and revelation in the knowledge of him, by knowing his love to us, which sweetly constrains us to love him again; as *John* says, we love him because he first loved us.

A. D. Pray what do you understand by the word *grace*? p. 34.

W. C. We do never understand by it a something, distinct from Christ, and distinct from our souls, that is put into us to make us holy in heart and life; but this gross sense being laid aside, first, and principally, we understand by it, the free good-will of God, whereby he counteth

counteth us dear in Christ Jesus, forgiveth us our sins, and giveth us the Holy Ghost, and upright life, and eternal felicity: and then, 2dly, we understand it according to any other acceptation it hath in the scriptures, which it has various; sometimes it signifies the calling to apostleship, and to preach the gospel, *Rom. xii. 13. Eph. iii. 8.* sometimes the saints alms, *2 Cor. viii. 4.* sometimes their ability to give alms, *2 Cor. ix. 8, &c.*

A. D. We understand that there is a work of God in conforming the soul to Christ, which is perfect in respect of parts; but imperfect as to degrees; p. 35, 36.

W. C. How do you mean?

A. D. "That the sanctifying work of the spirit, tho' it is perfect with respect to parts, as every part and power of the soul is sanctified; is yet imperfect with respect to degrees, there being no part or power of the soul that is sanctified throughout," p. 115. of the *Letters*.

W. C. What scripture can you bring for it?

A. D. What think you of *Phil. i. 6.* *Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ,* p. 36.

W. C. Here's nothing of perfection of parts, or imperfection of degrees.

A. D. But there is a good work begun in us.

W. C. Very true; that good work is our fellowship in the gospel, as appears by the foregoing verse; our faith in Christ is a good work, whereby we are made meet for the inheritance of the saints in light; and that is begun in us who believe.

A. D. And what follows?

W. C. That the Lord will perform (or continue) that same good work he has begun, as he hath begun to give us to believe; so he will keep us by his power, through faith unto salvation, *1 Pet. i. 5.*

A. D. But we are exhorted, *2 Pet. iii. 18.* to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, p. 36.

W. C. That does not shew there is some new creature
to

to grow in us ; neither that our soul has got parts which are but partly renewed.

A. D. What then do you understand by growing in grace?

W. C. To be stronger and stronger in the grace that is in Christ Jesus, growing up in the knowledge of him more and more.

A. D. But the apostle says, *1 Thess. v. 23, 24. The very God of peace sanctify you, wholly, and I pray God your whole spirit, and soul and body, be preserved blameless unto the coming of our Lord Jesus Christ, faithful is he that calleth you, who also will do it.* Here the apostle prays, that the very God of peace would sanctify them wholly, p. 36.

W. C. Very true. But this does not at all prove, that the soul consists of parts which are but partly renewed and partly unrenewed. The word wholly appears, by what went immediately before to refer to practice, and is as tho' the apostle said, the very God of Peace sanctify you in all things ; and is the same with the apostle's praying in the *Hebrews*, that thro' the blood of the everlasting covenant they might be made perfect in every good work to do his will, working in them that which is well pleasing in his sight, thro' Jesus Christ, *Heb. xii. 21.* And the words that follow shew, that they are already blameless before God in body, soul, and spirit : And so the apostle prays, that they may be preserved so.

A. D. But in that the apostle prays, that they might be made perfect in every good work to do his will, it shews, that they were not as yet already perfect, p. 37.

W. C. The perfection the apostle speaks of here, is not a perfection of holiness, making them meet for heaven, but a perfection of holy walking in every good work, as become those who were already made meet for the inheritance of the saints in light ; and I believe you allow of such a perfection,

A. D. I allow of a gospel unblameableness in the (children of God) walking before God in all holy obedience in heart and life, as walking before God in all his commandments and ordinances. Not that they could keep and observe

observe any one of them perfectly, without sin, but they were unblameable in holiness; in that they had a universal respect unto them, and walked in them all, p. 36, 37.

W. C. The apostle prays therefore for such a perfection as having respect to all God's commandments, not implying that they had not now, but that thro' the blood of the everlasting covenant, the blessed knowledge of their sanctification in his blood, they might always be of the same mind; and there is no believer in his right mind, whose aim is not at such a perfection as this, to have respect to every thing that is God's mind and will in all things, and this doth not at all interfere with that perfection we have in Christ, but is acting upon that foundation, that we are already compleat and meet for heaven in him, *Col. ii. 10.*

A. D. But if as you maintain we are perfect in our persons already, and made holy in heart, to all holiness of life, by the knowledge of Christ; how comes it then that you do not act perfectly in all things, that you are not perfect in practice?

W. C. Because sin still dwelleth in us.

A. D. Where doth it dwell?

W. C. In the flesh, *Rom. vii. 18.* in the members, ver. ii. 3.

A. D. But is not the principal seat of sin in the soul.

W. C. No, it is in the flesh.

A. D. Why is not the flesh a dead thing, incapable of affecting the mind.

W. C. When seperated from the soul it is, but till then being in close union therewith, it mutually operates with the soul, and the one hath an influence on the other; for instance, fears, terrors and joys affect the body, and again, disorders in the body affect the mind, as is evident in many cases, different constitutions, fevers, madness, &c.

A. D. And what ground have you for thinking the principal seat of sin is in the flesh?

W. C. The scripture constantly sets it forth in that light, *The transgression of the law* is understood by every one to be sin, but the scripture calleth also the cause and reason

reason of that transgression by the same name; therefore lust or concupiscence is not only called sin, but also the cause or reason of that concupiscence is called sin; where the apostle says, sin taking occasion by the commandment, wrought in me all manner of concupiscence, *Rom. vii. 8.* Thus we find, besides the actual transgression of the law, a something called sin, that works in us concupiscence or evil desire contrary to the law. If we enquire where this sin is seated, the apostle tells us, in his flesh, *v. 18.* and what puts it out of doubt, he speaks not figuratively in the 22d and 23d verses, where he says, I delight in the law of God, after the inner man (or mind) 23. But I (who delight in the law of God, after the inward man) see another law (in my outward man) in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. Words cannot make it plainer.

Thus the apostle also *Rom. vi. 11.* exhorts not to let sin reign in our mortal body, that we should obey it in the lusts thereof: And again, *Rom. viii. 13.* speaks of mortifying the deeds of the body thro' the Spirit: And again, in *Gal. v. 19, &c.* calls the evil affections and lusts, the works and affections of the flesh; and in short, the scripture speaks frequently and constantly in this light, as any one that attends in reading the scripture, may easily observe.

A. D. Well, I can't conceive how the flesh can affect the mind, so as to produce evil thoughts.

W. C. That's true, you can't, but common experience and the scripture shews that it is so nevertheless; neither can you or any conceive how thought, or the mind, can affect the body, so as to give it motion; and yet common experience shews it to be so. The Lord hath given us abilities to conceive of the body and its properties by itself; and of the mind and its properties by itself; but to conceive, or to account for, how they thus act in union upon each other, the Lord has not given to us, therefore it is not our province; but that it is so, that the mind does give motion, &c. to the body,

and that the body affects the thought of the mind, is a matter of continual experience.

A. D. But is it not said, that *out of the heart proceeds evil thoughts*, Matt. xv. 19. and *the heart is put for the soul*, p. 67.

W. C. Very true, but then it is the soul as so disposed from the flesh, and therefore called in another place, the carnal (or fleshly) mind, *Rom.* viii. 7.

A. D. But is the soul the seat of sin, an enemy to God, no otherwise than as so dispos'd from the flesh.

W. C. Yes, the soul that knows not Christ, is a stranger to God, and also an enemy, by wicked works, *Col.* i. 21. which it continually brings forth, being carnal (*i. e.* evilly disposed from the flesh) sold under sin, and led captive by the devil at his will.

A. D. How is it an enemy by wicked works?

W. C. Thro' the law which is written upon the hearts of all men: Their conscience also bearing witness, *Rom.* ii. 15. and is called the enmity, *Eph.* ii. 15. and strength of sin, *1 Cor.* xv. 5, 6.

A. D. How is the law the strength of sin, and the enmity.

W. C. Because being written in the hearts of all men, it discovers sin, their conscience also bearing witness; whereby their minds and consciences are defiled, and in fear of his just judgment; and thus they become enemies to God, as a debtor becomes an enemy to his creditor; and could wish that God was not, that they might be safe and out of danger. — It is evident, that the whole creation groaneth under the bondage of corruption with man; but with this difference, the beasts have no law written in their spirits, to bring them into debt, and so to stir up enmity.

A. D. What then is the difference between the soul of an unbeliever, and the soul of a believer.

W. C. The soul of an unbeliever not only dwells in the sinful flesh, continually disposing it to evil, but also is ignorant, and a stranger to God, and his reconciliation in Christ; and therefore the mind and conscience is defiled,

filed, and an enemy and a rebel, as all the fallen spirits are.

The soul of a believer is also as yet in sinful flesh, but knowing Jesus Christ by faith and his reconciliation, have the victory thro' him; their minds and consciences are now no longer impure, but purged by the blood of Jesus, to serve the living God. So that they are no otherwise sinful, than as so disposed from the flesh.

A. D. And this then I suppose you take to be the reason why a believer in Christ, doth not act perfectly in all things.

W. C. Yes, and not because their souls consists of parts, which parts are partly renewed, and partly not.

A. D. Then you do not expect to walk perfectly in all things in this life.

W. C. No.

A. D. But does not this make you more careless and negligent, seeing that thereby you give over all hopes of being perfect in this way.

W. C. Not at all; a believer may aim at a perfect walking in all things right, and yet never expect it in this life, as a person that is lame, or bow'd down for all their life, does not therefore give way to their disorder, but endeavours to walk as strait and as upright as he can; and such a person does not labour after some degree of uprightness, but at perfect uprightness, tho' at the same time, he does not expect to be able to do so all his life time; and this may be called being upright in heart, when it is from the knowledge of our compleat salvation in Christ Jesus alone, when it is, as I have heard you express yourself; *Not to make ourselves righteous, not to obtain life and eternal salvation thereby, but to glorify him, who hath saved us from death to life, who hath loved us, and washed us from our sins in his own blood, p. 14.*

A. D. I have but one thing more to enquire about, Do you not hold that a believer in Christ is not under the law, p. 12.

W. C. Certainly we are dead to the law, that we may live to God.

A. D. Yes, but I distinguish in the matter, we are

not under the law as a covenant of works, but as a rule of life, p. 13.

W. C. Your distinction is unscriptural, and therefore cannot be admitted.

A. D. But does not the apostle say, *but now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of Spirit, and not in the oldness of the letter*, p. 13.

W. C. Very true, the apostle speaks of being delivered from the law, and being dead to the law, but not of being under the law in any sense.

A. D. But he says, that we should serve in newness of spirit.

W. C. Very right, we serve, not because the law bids us, not in the oldness of the letter, but in newness of Spirit, as hearing the voice of Jesus, who has delivered us from the law, and has clothed us with everlasting righteousness; and thus we are dead to the law, by the body of Christ, that we might be married to another, even to him that is raised from the dead; that we may bring forth fruit unto God, *Rom. vii. 4.*

A. D. If you allow of loving God, and bringing forth fruit unto God; why do you so particularly stand upon not being under the law, seeing the law commands nothing more.

W. C. The apostle *Paul* gives you good reason, when he tells you the law, tho' in itself holy, just and good, is to us the ministry of condemnation and death, discovering sin, and therefore called the strength of sin, and the enmity causing enmity in our minds; and this is the office God hath appointed the law, and all your vain distinctions will not alter it, but it will prove a ministry of condemnation to every conscience that hears it, therefore he tells us (without distinguishing and parting the law) that *whatsoever* the law saith, it saith to them that are under it; so that you cannot make it a rule of life, but it will prove in your experience a ministry of condemnation, if they hear the command, it will make them hear the curse. Therefore *Paul* says, we must be dead to the law, in order to live to God; that to serve in newness of

of spirit, is to serve as one delivered from the law, and as one dead to it: That we cannot bring forth fruit by Jesus Christ, unless we are dead to the law, and married to him. So that tho' the law commands but the same thing which a believer does from a newness of life, yet there is a necessity of not hearing these commands from the law, in order to live in that newness of life.

A. D. Does not our Saviour say, *John xiv. 15. A new commandment I give unto you, that ye love one another, as I have loved you,* p. 13.

W. C. Very true, this proves that a believer in Christ, being dead to the law, has nothing to do with it, and therefore the command to love one another, must not come to us now from the law, but from Jesus Christ, as a new commandment, and his commandments are not grievous, because we see he has loved us.

A. D. It is only stiled a new commandment, p. 14.

W. C. How dare you contradict our Saviour, when he says it is a new commandment. It is no more the old commandment, then if any one that has released you from prison, should bid you do something, would you say, that the law which had before condemned you, bid you do this, or would you say, your deliverer bid you.

A. D. My deliverer to be sure.

W. C. Then let our Saviour's words stand, Christ's commands are not the commands of the law, but new commandments.

A. D. But does not the apostle Paul say, *1 Cor. ix. 21. being not without law to God, but under the law to Christ,* p. 15.

W. C. The Greek word *ἐν νόμῳ Χριστοῦ* is, in a law to Christ i. e. the law of love and liberty. The verse itself is a plain intimation, that we have nothing to do with the law we were under before.

A. D. But the apostle saith, *Gal. v. 13, 14. Brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another,* p. 15.

W. C. Our serving by love, does not prove that we serve by law.

A. D. But the apostle says directly after, *for all the law is fulfilled in one word; even in this, thou shalt love thy neighbour as thyself*, p. 15.

W. C. Very true, love is the fulfilling of the law; but that does not prove that we love; because the law commands us, or that the commandments of Christ are to be looked upon as the commandments of the law, but it is rather an answer to such as you, that make such a stir about the law. If we that profess to be quite dead to the law, do love one another thro' faith, which must be allowed to be the fulfilling of the law, the force of all objections is stopp'd.

A. D. I have always thought, that the consequences of maintaining that we are not under the law without distinction, is opening the sluices for ungodliness of life, p. 16.

W. C. You find the apostle Paul did not think so, and therefore he did not distinguish; — but not considering that faith worketh by love, as Robert Town says, 'you dare not trust a believer to walk without his keeper; as if you judged no otherwise of him than of a malefactor of Newgate, who would run away, rob, kill, and play his former pranks, if the goaler or his man be not with him when he is abroad. But who cannot see, that whilst you thus overlook and restrain your disciples by your Moses, that they are only kept within compass by the law, but are no true keepers of it.' Town's *Adoption of Grace*, p. 5.

This then saith Luther, 'is the true and proper definition of a christian, that he is a child of grace and remission of sins; because he is under no law, but is above the law, sin, death and hell. And even as Christ is free from the grave, and Peter from the prison, so is a christian free from the law; and such a respect there is between a justified conscience and the law, as is between Christ raised up from the grave, and the grave; and as is between Peter delivered from the prison, and the prison.'

prison. And like as Christ by his death and resurrection is dead to the grave: So that it hath now no power over him, nor is able any longer to hold him, but the stone being rolled away, and the seals broken, and the keepers astonish'd, he riseth again, and goeth away without any let; and as Peter by his deliverance is freed from the prison, and goeth whither he will; even so the conscience, by grace, is delivered from the law, *so is every one that is born of the Spirit.* But the flesh knoweth not from whence this cometh, nor whither it goeth, for it cannot judge but after the law, but on the contrary the Spirit saith, let the law accuse me, let sin and death terrify me never so much, yet I do not therefore despair; for I have law against the law, sin against sin, and death against death, *Luth. Com. Gal. Ch. 2. v. 19.*

A. D. But I am apt to think you are ignorant of the principle of love, and regard to the authority of God's command, and even the expectation of a reward, for what we do are things that are not opposite one to the other, but are intirely correspondent harmonious principles, which may all subsist together, as is evident in our Lord Jesus Christ, who became obedient to the law, in the greatness of his love, and for the joy that was set before him, endured the cross, &c.

W. C. No, we are not ignorant of this, neither doth our being dead to, and delivered from the law, contradict any, but establish all these principles in their connexion, for we love him because he first loved us, and therefore hearken to his commandments, observe them, and know also, that our labour shall not be in vain in the Lord; but being new creatures in Christ Jesus, our principles have a new foundation: We love the Lord, because he hath reconciled us to himself, in the body of his flesh, thro' death, and our sins are not imputed, and we are made the righteousness of God in him, and we are dead to the law that condemned us. We pay regard to his commandments, and submit to their authority out of love, because he hath reconciled us to himself, and our sins are not imputed, &c. We are strengthened by an

expectation of an everlasting inheritance rewarding our labours, because he hath reconciled us to himself, &c. And thus old things are passed away, and all things are become new, and all things are of God, who hath reconcil'd us to himself by Jesus Christ.

A. D. Well, I shall consider of what you say, for I must confess you do not appear to be the people you are represented to be.

W. C. Pray do consider of it, and may the Lord give his blessing to it: And henceforth, when you hear any one represent our sentiments contrary to what you have now heard, you may assure them that either they have not understood us, and so speak evil of things they know not, or that they wilfully bear a false report, and such dealing, if from those that profess to know Jesus Christ, is real and practical *Antinomianism*.

W. C. I am glad to hear you are ignorant of the principle of love, and regard to the authority of God's command, and even the expectation of a reward, for what we do is not done to obtain a reward, but to love God, and to love our neighbour, which is the law. I am glad to hear you are ignorant of the principle of love, and regard to the authority of God's command, and even the expectation of a reward, for what we do is not done to obtain a reward, but to love God, and to love our neighbour, which is the law. I am glad to hear you are ignorant of the principle of love, and regard to the authority of God's command, and even the expectation of a reward, for what we do is not done to obtain a reward, but to love God, and to love our neighbour, which is the law.

Second Dialogue,

BETWEEN

A Preacher of *Inherent Righteousness*, and a Preacher of *God's Righteousness*.

† I. R. **W**ELL met, Sir, have you reflected upon our last conference?

G. R. I have, Sir, and am glad you have agreed to so much as you have.

I. R. But I want you to prove, *that Christ put an end to our sins before they had a beginning.* * Mr. W—y's second dialogue, page 5.

G. R. Those texts I then mentioned to you, are proof enough, that he put an end to our sins, as charged upon him, before they had a beginning in us, who have been born since, as well as for them who were born before. But did I not tell you, our sins had their beginning in the fall of Adam.

I. R. *Original sin did begin in Adam*, p. 4.

G. R. Dear Sir, I thought you had known better, all sin had its beginning in the fall of Adam, both original and actual. By one man sin enter'd, *Rom. v. 12.*

I. R. *But Christ will not put an end to original sin be-*

† N. B. I. R. Stands for the Preacher of Inherent Righteousness.

G. R. for the Preacher of God's Righteousness.

* The Words in Italicks are Mr. Wesley's.

fore the end of the world, and as to actual, if I now feel anger at you in my heart, and it breaks out in reproachful words; to say, Christ put an end to this sin before it began, is a glaring absurdity, p. 4.

G. R. So in plain terms you would have us understand, that tho' the scripture says the Lord hath laid on him the iniquity of us all, *Isa. liii. 6.* that he bore our sins in his own body on the tree, *1 Pet. ii. 24.* That he came to *finish transgression, and make an end of sin,* *Dan. ix. 24.* That he put away sin by the sacrifice of himself, *Heb. ix. 26.* That he is the Lamb of God, that taketh away the sin of the world, *John i. 29.* and now he has finish'd the work that was given him to do. Yet to believe it is a glaring absurdity. Dear Sir, consider, is not this the language of Anti-christ, is not this making God a liar to his face? God says, Christ hath *put away sin, made an end of sin.* You say, he has not, and it is a glaring absurdity to say he has; since this is the case, let God be true and every man a liar, If you meant by saying thus, that Christ had finish'd our sin in his own person as charg'd upon him, and that he finish'd sin daily in our persons who believe, by a continual application, in imputing to us what he had thus done for us, to the preserving us blameless in his sight, I could excuse you; but as I have no reason to think this is your meaning, I must reckon you inexcusable. Christ hath not only put away sin for them who lived before his death, but also for us who have been born since, or shall believe on him to the end of the world; therefore if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, *1 John ii. 1, 2.* So that it is plain, Christ is the propitiation for those sins that are future, as well as those that are past; and thus are we sanctified thro' the offering of the body of Jesus once for all, *Heb. x. 10.* for by one offering, he hath perfected for ever them that are sanctified, *verle 14.* by faith in him, *Acts xvi. 18.* were it not so, we & all perish who have committed sin, since seeing, in shedding of blood, there is no remission, *Heb. ix.* Christ will not come again to shed blood, and there

there remains no more sacrifice for sins, *Heb. x. 26.*

A. R. Christ hath redeemed us (all that believe) from the curse or punishment justly due to our past transgressions of God's law, and by the same merit of that one sacrifice, then applied to the conscience when we believe, he redeems us from those which are to come, p. 5.

G. R. I must make an exception against the word *merit*, because you do not explain what you mean by it. The merit of Christ's sacrifice is an unscriptural term, and often made use of by the enemies of the gospel, to serve their evasive purposes; bring one scripture to prove, that we are redeemed by the merit of Christ's sacrifice, and I will allow it you.

A. R. What are we redeemed by then?

G. R. By Christ himself, he is made of God to us redemption, *1 Cor. i. 30.* by the sacrifice itself, he hath redeemed us to God by his blood, *Rev. v. 9.* and when we believe we receive, and are made partakers of Christ himself, *John i. 12.* *Heb. iii. 14.* not merely his merits, and all his merits are ours of consequence, because he himself is ours, and his sacrifice ours, and when we speak of his one sacrifice, we know what we are speaking of; but when we speak of the merits of it, you possibly may mean one thing and I another.

A. R. What then do you mean by the merit of his sacrifice?

G. R. First, then according to the scriptures, we ourselves, who believe in him, are the merit of his sacrifice, he hath bought, and redeemed us by his blood, out of the hands of all our enemies; again, he merited for us by his one sacrifice a discharge from sin, that no sin of ours should be laid to our charge, *Rom. iv. 2, 24.* — *viii. 33, 34* Imputed to us, *iv. 6, 7, 8.* or remember'd any more, *Heb. x. 17.* So that there need no more offering for sin, ver. 18. but we are perfect for ever by that one offering, *Heb. x. 10, 14.* he merited by his one sacrifice, a deliverance from the law, *Rom. vii. 6.* *1 Cor. xv. 57.* from condemnation, *Rom. viii. 1.* he merited for us an imputation of perfect righteousness, without works, *Rom. iv. 6.* he merited by his one sacrifice, an entrance into the

the holiest, *Heb. x. 19.* If this is your meaning, I understand what you say, that *Christ redeemed us from sins which are to come, by the merit of that one sacrifice*, that is, by the discharge from sin, non-imputation of sin, &c. which he hath obtain'd in his own person for us; further, that the merit of that one sacrifice (i.e. discharge from sin, non-imputation of sin, &c.) is apply'd to the conscience when we believe, so that then it is applied to the conscience, that Christ's discharge from imputation of sin is ours, and that none of our sins are laid to our charge, imputed to us, or remembred any more, &c. all this I allow of, and it does not contradict, but confirm those scriptures, which testify, that Christ made an end, put away, and finish'd our sin (as charged upon him) that it might be thus imputed, and applied to us.

I. R. But I say, *he redeems us from punishment*; you do not find me saying, Christ bears, or puts away sin.

G. R. I find, that tho' you would fain hide yourself, you are not sound at the bottom. You do not believe that Christ hath borne sin. The scripture saith, Christ bare our sins, now punishment can't be called sin, punishment is such, no otherwise than as it is the wages of sin, and when sin is not charged, there is no wages due, and therefore, if you mean by Christ's redeeming us from the punishment, Christ suffering without having the sin, our sin charged upon him, it is no punishment, but bare sufferings; and Christ's sufferings, if our sins had not been laid on him as the cause, would have been of no more use to us, than the sufferings of one of the martyrs; but the scripture says, he bare the sins of many, *Isa. liii. 12.* and therefore, by his stripes, or being punished, they are heal'd, *1 Pet. ii. 24.*

I. R. I believe, *he made (by that one oblation of himself once offered) a full and perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, p. 4.*

G. R. Unless sin be taken away justice is not satisfied—the law will have the sinner, or the sin taken away; therefore the damned suffer on continually because they cannot take away sin by suffering; but Christ did more than suffer, he put an end to sin by the sacrifice of himself. A-

gain,

gain, it is said that he made us perfect for ever by that one sacrifice, which could not be, if by that sacrifice he did not purge away our sins, *Heb. i. 3*. Again, if the sacrifice of Christ did not *put away sin*, it would not be a perfect sacrifice, more than the blood of bulls and goats, *Heb. x. 4, 9, 26*.

A. R. We are to understand by Christ bearing our sin, his bearing the guilt of our sin, that is, the obligation to punishment; but not to think he bore the fault.

G. R. * God reconciles us to himself, by sin being laid on Christ, as *ἀμαρτία* and *ἀνομία*, as the sin, the fault, which is the cause of wrath and condemnation. "Now obligation to punishment is not the cause of God's displeasure, but the effect of it; that which renders a person abominable in the sight of God, is sin in the fault, as it's against his holy law. Thus it is said, God was in Christ, reconciling the world unto himself, not imputing their *trespasses* unto them. He that suffers for a fault, bears the fault; the fault stands and claims the meritoriousness of sufferings. The apostle is express in it, that he bore our sins on the cross, *τὰς ἀμαρτίας ἡμῶν*, *1. Pet. ii. 24*. This is the punishment only you will say; but the Holy Ghost will tell you he bore, *ἀμαρτία*, in the nature of it; *ἀμαρτία*, is not the punishment of sin, but sin itself, *1. John iii. 4*. *ὅτι ἡ ἀμαρτία ἐστὶν ἡ ἀνομία*, and mark what follows, *v. 5*, and ye know that he was manifest; *ὅτι τὰς ἀμαρτίας ἡμῶν ἄν, that he might bear away sin in bearing it*; and notwithstanding this (saith he) *there was no sin in him*; this doth plainly shew that the fault of sin was laid upon him, and therefore by bearing away our fault he presents us *without fault* before the throne. The fault of sin is separable from the person of the sinner, but can never be separated from the punishment it deserves. David's person is freed from the fault of murder, but his murder can't be freed from the desert of death: Now that which Christ did especially, was to make us without fault before God; and this he did by bearing our sins. We read in the Scripture of God's se-

* The substance of the following arguments are taken from Chauncey's *Neonomianism* *v. i. p. 34, 35*.

parating our sins from us as far as the east is from the west, *Pf. ciii. 12.* but we don't read of separating the fault of sin from the punishment, they always go together, therefore it was, that when Christ took our sins upon him, the law laid hold of him, or he was made under the law, in order to punishment, and thus was delivered for our offences, and raised again for our justification, *Rom. iv. 25.* the punishment is inseparable from the blame, therefore if Christ had not taken the blame, the law and punishment would have had nothing to say to him; and seeing he has been punished for our sins, we know thereby that the blame was laid upon him; and thus we become holy and unblameable, and unproveable in his sight, in the body of his flesh through death, *Col. 1. 22.*

I. R. I always thought that Christ sav'd us by bearing punishment for us, but never consider'd he took the very blame as the reason of his being so punish'd.

G. R. It is essential to a mediator to reconcile the parties at variance; now Christ our Mediator might save one party from utter ruin by bearing punishment, yet cannot reconcile them both without taking away all matter of offence: God is not offended at the creature because he must be punish'd, but because it is he who hath broke his law, and therefore he punisheth him.

I. R. This then is the reason that though I have often thought of Christ dying for me, and that I should be saved, yet I could not have peace towards God, my conscience was always accusing me.

G. R. This is the very reason; for let a man be sure he should never see death, yet if the fault lie upon him, there will still be guilt, his conscience will accuse, he cannot have peace toward God; therefore Christ bare our sin, that our conscience might be purified from guilt by *his blood*; for if he had not borne sin, his blood could not purge or pacify our conscience.

I. R. And do you think we can't be reconciled to God till we believe this.

G. R. The creature will never be reconciled to God till it hath some prospect of God's being reconciled first, by Christ taking away the fault of sin before God, therefore

fore Christ bore it away, and the ministry of reconciliation is founded upon this, 2 Cor. v. God was in Christ reconciling the world unto himself, not imputing their trespasses, v. 19. for he made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him, v. 21.

I. R. That means only, he was made an offering or sacrifice for sin.

G. R. The offering, or sacrifice, or punishment and sin, must go together, as has been shewn before. The sacrifices were made sin, and bore the sins of the people typically as shadows, Christ really, and as the substance. All the sin-offerings of the law hold forth Christ's bearing sin. If you consider their names, the proper sin-offering was called חטאת, *Levit. iv. 3.* It was called * *Chattath*, a sin, because made sin for us typically, as Christ really by imputation; the עושה, the trespass or guilt-offering was for sin, and called * *atham*, trespass or guilt; that for the whole congregation was such, *Lev. iv. 15.* So the burnt-offering was design'd to the taking away sin by bearing it, that call'd עולה קרבן, and the peace-offering, זבח שלמים, was in order to the making peace and reconciliation for the sinner; therefore in the consecration of all these, there was the charging them with sin by the laying on of the hands of them that brought them, to be offered up for them, *Lev. i. 3.* That these sacrifices were types of Christ our sacrifice in bearing sin, appears abundantly, *Heb. ix. 28.* — To all this I would add what *Dr. M. Luther* says on *Gal. iii. 13.* 'It is of singular consolation so to cloath Christ with our sins, and to wrap him in my sins, thy sins, and the sins of the whole world, And so to behold him bearing our iniquities; for the beholding him after this manner shall easily vanquish all the fantastical opinions of the Papists concerning justification by works, for they do imagine by a certain faith formed and adorned with charity, sins are taken away, and men are justified before God; and what is this but to

* See Christ made sin, by Samuel Crisp, p. 37.

unwrap Christ, and strip him quite out of our sins, to make him innocent, and to charge and overwhelm ourselves with our own sins, and to look upon them, not in Christ, but in ourselves? yea, what is this but to take Christ clean away, and make him unprofitable to us? Let us therefore receive this most sweet doctrine, and full of comfort, with thanksgiving and assured faith, which teacheth, that Christ being made a curse for us, (i. e. a sinner subject to the wrath of God) did put upon him our person, and laid our sins upon his own shoulders, saying, I have committed the sins which all men have committed; therefore he was made a curse indeed according to the law, not for himself, but for us; for unless he had taken upon himself my sins, and thine, and of the whole world, the law had no right over him; which condemneth none but sinners only, and holdeth them under the curse; but because he had taken upon him our sins, not by constraint, but of his own good will, it becometh him to bear the punishment and wrath of God; not for his own person, which was just, but for our person. fol. 140.

I. R. Enough of this; let's proceed. You allowed in our former conversation, *that faith is necessary in order to receive forgiveness or salvation; this is the whole of what I mean by terming it A CONDITION — but why do you fight about a word? especially after I have told you, find me a better, and I will lay this aside,* p. 6.

G. R. The Holy Ghost has words enough to convey his own meaning, and therefore we need not coin new ones, especially when they are of a dangerous signification; besides, your faith being to believe that salvation is conditional, and faith itself that condition of your salvation, appears to me to be a circle, in which your faith is always running after your salvation, and your salvation after your faith.

I. R. But you have not true faith, unless your faith worketh by love, p. 6.

G. R. That is true, true faith worketh by love, it doth not work by the law.

I. R. How! not work by the law? doth not the law command love? *G. R.*

G. R. Very true; but we do not love because the law commands it, but because Christ hath first loved us, 1 *Joh. iv. 19.*

I. R. But do you infer, that because our Lord fulfilled every jot and tittle of the law, that therefore he has destroyed the law, p. 9.

G. R. No, I believe the law is still in full force to them that are under it; but Christ is become the end of the law for righteousness to every one that believeth, *Rom. x. 4.*

I. R. He put an end to the Mosaic dispensation, p. 6.

G. R. Do you mean by the Mosaic or Jewish dispensation the ceremonial law only?

I. R. I mean by the Jewish dispensation the moral (as well as the ceremonial) law, p. 7.

G. R. Then, according to your own words, Christ is the end of the moral as well as ceremonial law, for righteousness to every one that believeth.

I. R. You will always have Christ to be our righteousness, my divinity is, that faith is counted for righteousness to every one that believeth, in virtue of a better covenant established by Christ, who put an end to the Mosaic dispensation, p. 6, 7.

G. R. And don't you add some works to this faith in the matter of justification, according to this better covenant you speak of?

I. R. Not any works antecedent to, or independent on faith in Christ, p. 7.

G. R. But works that are after, and dependant upon your sort of faith: I now think I am got to the bottom of your divinity, which is, if I mistake not, that Christ has established a better covenant, as you call it, in the room of the Jewish dispensation, in virtue of which, faith in Christ, as a conditional Saviour, establishing a conditional salvation for us, and the works we do from believing our salvation conditional, are what we are to seek to be justified by — The Lord have mercy upon you, and upon them that hear you, and grant that you may never stand before him in judgment according to this doctrine, for if you do, you will certainly perish. I beseech you in this great fundamental point, hear the doctrine of the homilies of
the

the church of *England*, which you profess to be a member of. 'It pleased our heavenly Father to prepare for us (say the *hamilists*) the most precious jewels of Christ's body and blood, whereby our ransom might be fully paid, the law fulfilled, and his justice satisfied, so that Christ is now the righteousness of all them that truly believe in him, he for them paid their ransom by his death, he for them fulfilled the law in his life: so that now in him, and by him every true christian may be called a fulfiller of the law.' The first part of the sermon of salvation, fol. 15. ———— 'St. *Ambrose*, a *Latin* author, saith these words; This is the ordinance of God, that they which believe in Christ should be saved without works, by faith only, freely receiving remission of our sins.' Consider diligently these words, 'without works, by faith only, freely we receive remission of our sins.' What can be spoke more plainly? (We read the same in *Origen*, *Chrysostom*, *Cyprian*, *Augustin*, *Prosper*, *Oecumenius*, *Praelectus*, *Bernardus*, *Anselm*. — This doctrine advanceth and setteth forth the true glory of Christ, and beateth down the vain glory of man. This whosoever denieth, is not to be accounted for a christian man, nor for a setter forth of Christ's glory, but for an adversary to Christ and his gospel, and for a setter forth of man's vain glory.' Second Part of the sermon of salvation, fol. 16. ———— 'Justification is not the office of man, but of God; or man cannot make himself righteous by his own works, in part, or in whole, for that were the greatest arrogancy and presumption of man that antichrist could set up against God, to affirm, that a man might by his own works take away and purge his own sins, and so justify himself: so that the true understanding of this doctrine, we be justified freely by faith without works; or, that we be justified by faith in Christ only, is not this, that our own act to believe in Christ, or this our faith in Christ, which is within us, doth justify us, and deserve our justification unto us (for that were to count ourselves justified by some act or virtue that is within ourselves;) but the true meaning is, that although we hear God's word and be-

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' lieve it, tho' we have faith, hope, charity, repentance,
 ' dread and fear of God within, and do never so many
 ' works thereunto, yet we must renounce the merit of all,
 ' which we either have done, shall do, or can do; and we
 ' must trust only in God's mercy, and that sacrifice which
 ' our High-priest and Saviour Jesus Christ once offered
 ' for us upon the cross; so that St. *John* the Baptist, al-
 ' though he were never so virtuous and godly a man, yet
 ' in this matter of forgiving sin, he did put the people
 ' from him, saying, behold *yonder* is the Lamb of God,
 ' which taketh away the sins of the world! Even so, as
 ' great, and as godly a virtue as the lively faith is, yet it
 ' putteth us from itself, or remitteth us, or appoints us to
 ' Christ, for to have only by him remission of sins or
 ' justification; so that our faith in Christ saith unto us
 ' thus; It is not I that take away your sins, but it is
 ' Christ only, and to him only I send you for that pur-
 ' pose; forsaking therein all your virtues, and only put-
 ' ting your trust in Christ. *fol. 17, 18.*

A. R. But doth not the scripture mention faith being
 counted for righteousness?

G. R. Not in opposition to Christ being our righteous-
 ness. The faith the apostle speaks of, lays hold of the
 righteousness of another, *Rom. iv. 21.* Faith is imputed
 for righteousness only as it fetches in Christ's righteous-
 ness. My receiving a diamond with my hand from a
 friend, as a gift, may make me worth a thousand pounds,
 but 'tis properly the friend's gift, the diamond, that en-
 riches me, and not merely the taking it into my hand. The
 righteousness of faith is not the righteousness of its own
 act, but the righteousness of Christ, the righteousness of God.
 It is said, by the obedience of one (*i. e.* Christ) shall many
 be made righteous, *Rom. v. 19.* and therefore not by my
 act of believing, as considered in itself, but I am made
 the righteousness of God in him; *2 Cor. v. 21.* Nor is
 that believing good for any thing, or profitable to us,
 that doth not apprehend Christ himself to be our com-
 plete righteousness, without the consideration of any thing
 performed by us, or wrought in us. Faith is compared
 in the scripture to eating, and Christ to bread, meat, &c.

John

John vi. 32—58. And faith bears the same relation to Christ, his righteousness, &c. as eating doth to meat, bread, &c. and 'tis as much folly for any one to insist upon it, that faith is imputed for righteousness, and not mean thereby, that Christ on whom we believe is our righteousness, as it would be for any one to insist upon it that he was nourish'd by eating, that did not mean thereby that the meat he eat was his nourishment— Besides, the faith you would establish is not the faith of Christ, not the faith whereby we are born of God, not the faith the scripture makes mention of: It is true, you say, it is that Christ has loved you, and died for you, but for what purpose? to establish * a conditional salvation for you? The scripture knows nothing of such a faith; when the scripture saith he that believeth shall be saved, it is he that believes that God has given to him eternal life in his Son, *1 John v. 11.* he that believes his old man was crucified with Christ, *Rom. vi. 6.* he that believes that Christ bore his sins in his own body on the tree, *1 Pet. ii. 24.* he that believes Christ was delivered for his offences, and raised again for his justification, *Rom. iv. 25.* he that receives Christ by faith, *John i. 12.* as his righteousness, *1 Cor. i. 30.* *Jer. xxiii. 6.* he that worketh not, but believeth on him that justifieth the ungodly, *Rom. iv. 5.* and beholds him as his complete salvation. By this you may see that yours is not the faith the scripture speaks of. As your faith is, so consequently are all the fruits of it, your love, obedience, &c. is such as the gospel knows nothing of, it is only the fruit of believing in Christ as a conditional Saviour, so you love God and your neighbour as conditions of your salvation; you pray, hear, communicate, and do good works, as you call them, for fear you should be damned for not performing conditions enough; but the saints love God and their brethren, &c. because they perceive his love in laying down his life for them, *1 John iv. 19.* *iii. 16.* and being manifested to take away their sin, *1 John iii. 5.* They let not sin reign in their mortal body that they should obey it

* See 1st dialogue between a preacher of inherent righteousness and a preacher of God's righteousness, page 5.

in the lusts thereof, because they are dead to it by the body of Christ, *Rom. vi. 8, — 12.* because their old man is crucified with him, *v. 6.* who was made sin for them, that they might be made the righteousness of God in him, *1 Cor. vi. 21.* and so they serve in newness of life, *Rom. vi. 4.* as those that are alive to God from the dead, *v. 13.* raised from the dead in him, who is their resurrection and their life, *John xi. 25.* as those that are washed from all their sins in his blood, *Rev. i. 5.* as those that are sanctified and justified in his name, *1 Cor. vi. 11.* as those that are made meet for the inheritance of the saints in light, *Col. i. 12.* as those that, without works, are new created in Christ Jesus unto good works, *Eph. ii. 10.* as those that are saved and called with a holy calling, not according to their works, but according to his own purpose and grace, *2 Tim. i. 9.* as those that are sons of God, *1 John iii. 1.* and heirs of heaven, *Eph. i. 5, — 14.* and expect, at the end of their labours the reward of the inheritance, the reward that comes by heirship; and not the reward that is obtain'd by the conditions they perform; and because they are bought with the price of his blood, glorify him in their bodies and spirits, which are his, *1 Pet. i. 18, 19.* *1 Cor. vi. 20.* And thus you may see, Sir, the works you would establish is no more the works of believers, according to the scripture account, no more the works of the children of God, than your faith is. May the Lord give you deeply to consider this in time, that you may no longer go on to establish such faith and works as have not the King's image and superscription on.

F. R. I thank you; but let's proceed: You seem'd not to approve of my calling you an *Antinomian*, and reckon'd it a scandalous name; the reason I gave it you was, *I thought it was properly your own, for it means one who speaks against the law, p. 3.*

G. R. I am very glad you have no other reason for calling me so, for the name is generally understood to signify one that gives himself up to licentious practices; and as to the charge, it is the same that the Jews laid against the apostle *Paul*, therefore I may more contentedly bear it, and can say with him, *Do we make void the law*

law through faith? God forbid! we establish the law,
Rom. iii.

I. R. How do you establish the law?

G. R. We hold the law to be a ministry of condemnation, and that is establishing the law. If we held it to be a ministry of righteousness, we should make it void.

I. R. How so?

G. R. By putting it where it can't abide and be useful—If you were to put a lighted candle to the roof of your house, it must soon be removed, or it would set your house on fire, but put it on a table, and it may there abide and be useful; so the law put in its proper place, to give the knowledge of sin, *Rom. iii. 20.* and be a ministry of condemnation, *2 Cor. iii. 9.* where God has designed it to continue, and be establish'd, there it may abide and be useful; but as a ministry of righteousness and life it cannot be established, but is made void. So also good works, and all the scriptures which speak concerning them, put in their proper places, are establish'd, but put out of their place are made void; their place is not justification or salvation, as appears from *Rom. iv. 5.* To him that worketh not, but believeth on him that justifieth the ungodly, &c. and *Eph. ii. 8, 9.* By grace ye are saved through faith—not of works, lest any man should boast, *Tit. iii. 5.* But their place is after salvation, *Eph. ii. 10.* being created in Christ unto good works, *Tit. iii. 8.* These things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works; these things are good and profitable to men.

I. R. As to the matter of sanctification, as you allow that a conscience purged by believing in Jesus bears forth the fruit of love, &c. you grant all I desire, p. 10.

G. R. And as you again allow that an evil mind is made a good one by believing in Jesus Christ, p. 10. you grant all I desire, if you meant believing in him as our complete salvation.

I. R. But why do you want me to speak as you do?

G. R. I do not want you to speak as I do, unless I speak as the oracles of God, and that is neither a confused way,

way, nor an insincere way, nor an unscriptural way, nor a dangerous way of speaking, p. 11.

A. R. But I would express scriptural sense in scriptural words, p. 12.

G. R. Do so, and do not make use of the terms and phrases of philosophers, when the Holy Ghost has given us a sufficiency of expression to convey his mind, without having recourse to them. Farewel. But pray remember *Imputed Righteousness*, the Righteousness without the law, even the Righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe, for there is no difference, Rom. iii. 21, 22.

**A DECLARATION of the Faith,
and Practice of a Church of Christ,
meeting in Black and Grey-Eagle
Street, Spital-Fields, and Peter's-yard,
in Castle Street, near Leicester Fields.**

THE Lord having (a) saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace; and being (b) united in one body according to his will by (c) mutual consent, we account it meet and right, to make a declaration of our Faith and Practice, and by a (d) manifestation of the truth, commend ourselves to every man's conscience in the sight of God, which declaration is as follows, viz.

I. We believe that the scriptures of the Old and New Testament, are (e) the word of God, (f) the mind of

(a) 2 Tim. i. 9.

(b) Col. iii. 15.

(c) Acts xiv. 23.

(d) 2 Cor. iv. 2.

(e) Isa. viii. 20. Heb. vi. 5. Eph. vi.

17. 1 Sam. ix. 27.

(f) 2 Tim. iii. 16. 1 Cor. ii. 13,

16.

God,

God, and (g) the only rule of Faith and Practice.

II. We believe that there is but one only living and true God (h); also that there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and that these Three are One (i), even that same One only living and true God; and that the Divine Being exists as truly and properly One as Three, and Three as One; these are therefore never to be set in opposition to each other.

III. We believe that the living and true God is known no where but in Jesus Christ (k), in whom the fulness of the Godhead dwells bodily, (l) that he is God manifest in the flesh (m).

IV. We believe that God created the first man *Adam* after his image holy and upright, capable of serving and glorifying him (n), that he fell by sin, and all his posterity with him (o), who therefore are under the same condemnation (p), and inherit from him a corrupt nature (q), whereby they are from their birth carnal, sold under sin (r), incapable of pleasing God (s), and prone to every evil (t), yea even dead in their sins, and the uncircumcision of their flesh (u); they are also strangers to God, and enemies in their minds by wicked works (w), children of wrath (x), and under the sentence of eternal death.

V. We believe there is no deliverance from this estate but by the Lord Jesus Christ (z), who is the promis'd seed of the woman, who should bruise the head of the serpent (a); the second *Adam*, the Lord from heaven (b),

(g) 2 Tim. iii. 16. Isa. viii. 20. (h) Deut. vi. 4. 1 Thes. i. 9. (i) 1 John v. 7. John x. 30. (k) John xiv. 7, 9. (l) Col. ii. 9. (m) 1 Tim. iii. 16. (n) Gen. i. 26, 27. Ecc. vii. 29. (o) Rom. v. 12. iii. 23. (p) Rom. v. 12, 14, 18, 19. 1 Cor. xv. 22. Eph. ii. 3. (q) Job xiv. 4. Ps. li. 5. John iii. 6. (r) Rom. vii. 14. (s) Rom. viii. 7, 8. — iii. 10, 11, 12. (t) Gen. vi. 5. (u) Col. ii. 13. (w) Col. i. 21. (x) Eph. ii. 3. John iii. 36. (y) Rom. v. 18. — vi. 23. John iii. 36. (z) Rom. vi. 23. — vii. 24, 25. Acts iv. 12. (a) Gen. iii. 15. (b) 1 Cor. xv. 45, 47. manifest

manifest in flesh to take away our sins, (*c*) that he stood in our room and stead, our state and condition, (*d*) made under the law for us (*e*), made sin for us (*f*), made a curse for us (*g*),—that he finish'd the work that was given him to do (*h*), and having been delivered for our offences, was raised again for our justification (*i*).

VI. We believe that this salvation so accomplish'd in the person of Christ, belongs not to any man on account of any thing they are possess'd of, or have done, or will ever be able to do (*k*), and that the sons of men may have a right to it, God has therefore made a deed of free gift and grant thereof to the world (*l*), which whosoever believeth, or receiveth by faith, the obedience and sufferings of Christ is imputed to them as verily as tho' they personally had accomplish'd the whole (*m*).

VII. We believe that every one who hath thus put on Christ is cleans'd and justify'd from all his sins in God's sight (*n*), that they are covered (*o*), and blotted out (*p*), and not imputed to them (*q*); so that they are now holy and unblameable and unreprouable in the eye of his justice (*r*), and are made the righteousness of God in him (*s*); and therefore under all the corrections and chastisements which our heavenly Father sees fit to lay upon us, we are sure the Lord is neither wrath with us, nor rebukes us any more for sin (*t*), but beholding us as his spotless children (*u*), not as offenders of his justice; and considering our sin as a disease we are troubled with, useth these chastisements in love, for our profit and advantage in this respect (*v*); and we refer all chastisements that the people

(*c*) 1 Tim. iii. 16. 1 John iii. 5. (*d*) Rom. iv. 25. 1 Cor. xv. 3. (*e*) Gal. iii. 4. Rom. viii. 3, 4. (*f*) 2 Cor. v. 21. (*g*) Gal. iii. 13. (*h*) Dan. ix. 24. John xix. 30. (*i*) Rom. iv. 25. (*k*) Eph. ii. 9. Rom. iv. 5. 2 Tim. i. 9. (*l*) Isa. ix. 6. John iii. 16. — vi. 32, 33, 34, 35, 51. 1 John v. 11. (*m*) Rom. v. 16, 18, 19. x. 4. Acts xiii. 39. (*n*) 1 John i. 7. 1 Cor. vi. 11. (*o*) Ps. lxxxv. 2. — xxxii. 1. (*p*) Isa. xlv. 22. xliii. 25. (*q*) Rom. iv. 8. (*r*) Rom. viii. 33. Col. i. 22. (*s*) 2 Cor. v. 21. (*t*) Isa. liv. 9, 10. (*u*) Cant. iv. 7. Ez. xvi. 9. Eph. v. 27. (*v*) Heb. xii. 6—11.

of God have undergone to belong either to the Jewish dispensation, or to national punishment, in which they have had their share, though turn'd to a blessing to them, or a being chastened of the Lord, that we should not be condemned with the world (x).

VIII. We believe that no man receiveth Jesus Christ, but by the Holy Ghost (y), and that no man receiveth Jesus Christ, but the love of Christ constrains them hereby to love again out of a pure heart (z); and that the Spirit of God worketh in us, and maketh us fruitful in every good work to do his will, no otherwise than by this knowledge and faith of Christ; so that what springs not therefrom is not the fruit of the Holy Spirit (a).

IX. We believe that no man has life, but he that has by faith received at God's hands the free gift of eternal life in Christ Jesus (b), and thus hath passed from death to life; and that till such a time all a man's works are but dead works; and thus a christian's life is, Christ living in him by faith (c): Also that none are born again of the Spirit of God into this new life, but he that is begotten and born again of the word of the truth of the gospel (d), which is to be preach'd unto every creature as the spiritual seed of God, whereby he begets children unto himself, according to his eternal purpose and counsel; and that except a man be thus born again he cannot see, nor enter into the kingdom of God (e).

X. We believe that all who are born again of the Word and Spirit of God were ordained to eternal life before the world began (f), and therefore are elected or chosen out of this world unto salvation through sanctification of the Spirit and belief of the truth (g), and are kept by the power of God, through faith, unto salvation (h); and

(x) 1 Cor. xi. 32. (y) John i. 13. 1 Cor. ii. 12.
 (z) 1 John iv. 19. 2 Cor. v. 14. 1 Tim. i. 5. (a) Heb.
 xiii. 20, 21. Eph. iii. 16, 17. Gal. v. 6. Col. i. 9, 10.
 (b) 1 John v. 12. John vi. 53. (c) Gal. ii. 20. (d) Jam.
 i. 18. 1 Pet. i. 23, 25. (e) John iii. 3, 5. (f) Acts xiii.
 48. Eph. i. 4, 5. (g) 2 Thes. ii. 13. 1 Pet. i. 2. (h) 1
 Pet. i. 5.

that thus God worketh and bringeth to pass the eternal purpose and counsel of his own will by his revealed word, which is therefore to be adhered to by us as that which doth not contradict, but accomplish his purpose (i).

XI. We believe that there shall a resurrection of the dead, of the just and the unjust (k), when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punish'd with everlasting destruction from the presence of the Lord, and the glory of his power, when he shall come to be glorified in his saints (l), whose vile bodies he shall change and fashion like unto his glorious body, according to the working whereby he is able to subdue all things even unto himself (m).

XII. We believe that baptism in the name of the Father, and the Son, and the Holy Ghost, as also the Lord's Supper are ordinances of Christ, and what we are to be found in the observation of, 'till his second coming (n); and also that it is meet and right for us to be daily exercised in reading the scriptures, prayer and praise, in psalms, hymns, and spiritual songs, singing, and making melody in our hearts to the Lord (o).

And believing it to be our duty to stand fast in one spirit, with one mind striving together for the faith of the gospel (p), we therefore separate from the world and false worship, and join together in holy fellowship, intending thro' the presence and blessing of our Lord Jesus Christ, mutually to assist and strengthen each other in maintenance of the abovemention'd *faith and practice* (q).

Further, we account it right to assemble together as often as we have opportunity to worship God according to his revealed will, and for mutual fellowship to stir up and provoke one another to love and to good works, to walk

(i) *Deut.* xxix. 29. (k) *Acts* xxiv. 15. (l) *2 Thes.* i. 7, 8, 9, 10. (m) *Phil.* iii. 21. (n) *Mat.* xxviii. 19. *1 Cor.* xi. 23, 24, 25, 26. (o) *2 Tim.* iii. 15. *1 Thes.* v. 17. *Mat.* xxvi. 30. *Acts* xvi. 25. (p) *Phil.* i. 27. *Jude* 3. (q) *2 Cor.* vi. 16, 17, 18. *Eccl.* iv. 9, 10, 11, 12.

as becometh the gospel of Christ, by living soberly, righteously and godly in this present world (*r*), to have a watchful care over each others conversation, and when it is needful, in meekness and brotherly love, to warn, admonish, and rebuke one another, according as the word of God directs (*s*); also to sympathize with each other in all conditions, to bear with one anothers weaknesses, failings, and infirmities (*t*); to pray for one another, and for the prosperity of the gospel, and ordinances thereof, to the edification and comfort of each others souls, and that it may also have free course and be glorified, as the power of God to the salvation of others (*u*). And thus would we be found waiting until the second coming of our Lord, or that blessed time we shall be called hence to join the church above, and to be with him for ever.

(*r*) *Heb. x. 24, 25. Tit. ii. 12.* (*s*) *Lev. xix. 17. P. ii. 4.* (*t*) *Rom. xii. 15. 1 Cor. xii. 26. Rom. xv. 1, Eph. iv. 2. Col. iii. 12, 13.* (*u*) *Eph. vi. 18, 19. 2 Thes. iii. 1.*

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